21:Huxley Q, T-5 (no date) 1960 FL11 Luo FL11

is a big thing. When we get some money, I shall ask my husband for a better house. We are in the way of progress now, but there is another thing: the Government must help us with our water, we need a scheme to bring it—that is the biggest thing.'

It is often said that women are the most conservative, and in some ways perhaps this may be so—especially in regard to marriage customs; but it struck me, almost everywhere I went, that it is the women who are most anxious to see these basic land reforms brought in, the men who oppose—not the old men so much as the younger, educated ones who have been to cities. Africa so often seems to reverse the expected order of things.

At any rate, there was no doubt of what these women thought about land reform. It is they, after all, the cultivators, the workers, who know where the shoe pinches, and no wonder they are out of patience with those young men of the towns who, while crying for political freedom, do their best to deny to their own women that measure of relief from hard, grinding toil which land consolidation and enclosure can afford.

Among the Luo, everything is done by clans—extended families would be a more correct term. This group is called the *jokokwaru* and consists of all the descendants of one grandfather. They hold their land in common and each individual, as he marries, is allocated a *shamba* by the *liguru*, the land elders. In time he probably inherits cultivation rights over other pieces from various mothers, uncles and cousins, and that is how fragmentation arises. All grazing land is held in common, as among all other tribes.

The *jokokwaru* system is at once a strength and a weakness, from a modern point of view. Livestock improvers regard it as an unmitigated curse.

'All the members of the group must agree to any sale of stock by any individual,' a vet told me. 'That makes destocking almost impossible, if only out of bloody-mindedness.' The livestock picture generally is a gloomy one. 'We are still trying to get across one or two of the most basic principles, such as dipping or spraying against ticks. Among the Kipsigis,